Rough Field Notes

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BTG-0054/010 (72)

At noon ~~they~~ as many as like come to S's house & ~~they~~ he gives them a feed. Then he chooses as many as he likes & they cut alder for a mask, ~~to~~ chaleering going along. All the time the (fire) is sounding, (a pump whistle under the clothing). They return with the wood on a tump-line. They put down the load very carefully, it would be an insult to throw it down. At dusk ~~they~~ all people come, including the carpenters, & more food is provided. S emphasises that this is a free-will gift to all guests without thought of return as with white men. Then they sing in a low tone of voice. Then somebody holds up one the ~~unfinished~~ blocks & tells a carpenter to make this pretty & bright such a mask, so on till as many masks as are wanted for the occasion are done. One of (Amalixumzeit) is made for every guest dance, no matter how ~~to~~ hose. Then all go away. That night Nanny sleeps wherever he likes. I note. From the time the feast has encircled on Nanny no ~~ombhlista~~ is allowed in S's house] next morning an alk' hauls all the carpenters to S's house where they proceed to make the masks. At noon an alk' calls in a few other men, no women, to eat

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(1) qoCel/ɹm
(2) hi/am/tax hɹm
(3) hu/pus/ɹm
(4) hu/a/mat/fɹm
(5) ~~a ft/ɹt/wha p(ow)'~~ a/ft,t/wha p(ow)'
(6) They make themselves beautiful with paint & so forth, so flexed designs.
(7) The carpenters always looking after them.

hus-h_an, a wifful play word, applicable to either man & woman, meaning one who has many sweethearts.

a little food provided by S for the carpenters. Afterwards they go out. At dusk the alk'kalla calls everybody in for (1), the name of this dance-feast ceremony. Then all hands sing the 8 songs after which Nanny sits down. Then any other man who has got a new song sings his own song, there may be many of these & the ceremony may drag on till almost dawn. Then S gives food & money to all [this distribution is (2)]. There is no thought of a return. The singers & carpenters get more in consequence of their more work, but in lieu of pay, but no direct thought of pay. The (anyotaa) as usual does his job. Then they go away, as a (kusiaant) cries out, "Open the door". At dawn the alk goes around & hauls back the carpenters, who set down & finish their task. At dusk the alk calls the people back for (3), the name of this part of the ceremony (6). The masks have been completed during this day's work, & are concealed behind a curtain between the fire & the (qlista) (7). A man gets up, it does not matter whom, goes to the door & hollers (5), meaning "Come in your oublinsta". In they come & ~~sit down~~ stand up. ~~Then~~ near the door. Then, in Nanny's case (when they were 4 masks, 4 men stood up & he who wore the mask

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① at ~~the~~ the moxlet

② There are many people who understand her song & it is hers changed, is used for all musical dances.

~~③ exotic name~~

③ exotic name, the name of the burning ceremony.

of (anulkumzeit), the woman guardian of the kushasusta, explains to the (oublsinsta) whence the kulusta came. The carpenters have the right to ~~toploon~~ choose which men should use their masks, their own handiwork. The man wearing (anulkumzeit's) mask (2) says to the effect, "We have come from afar to poholanny," & the oublsinsta believe it. The masks used are always the same, going right back to the days of (noaxhuin) teaching the people. Harry stands up behind the men who are holding up his masks & incessantly sweeps his arm around & bellows, this ensures that no lioness shall follow. The name of this boller is (1), there is power in it which has come with the story & name. As soon as the instruction of the oublsinsta has finished, the man who bears anulkumzeit's mask, gets up & dances & sings her song which has been handed down from time immemorial. During this dance the oublsinsta are turned out again. When the is finished they prepare to burn the masks (3) Harry chooses any man & tells him to pick up 2 masks, he does so. Bearing them from the place where they rest near the ghosts he carries them

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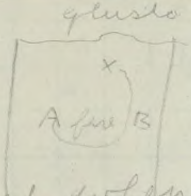
① anu/bàl/t unú it ~~o tat tu mar lu~~
òr/t ta/ aìna/ ta ʔíne



to A. Then he throws one on the fire. Harry stands at B & as the mask is thrown he throws his arms up & utters, "Whoop". This means "may you have a safe journey back whence you came". Then another mask is thrown in the fire, again Harry whoops. Then he goes around to A & whoops there. This is to ensure that the spirit of the mask will return to nuskwalwhausta. Then another two masks are thrown & so on till all are burnt. This is done to make certain that they should never be seen by an oubkinsta. Then Harry does a short dance with shuffling feet & waving arms to ensure the safe return of the (kibsta) Then all hands stand up, crowd around Harry & help to send his yeix back aloft. They pass his stomach, chest & so on with an upward motion, all the time yelling. This is to send the yeix back up above to (nuskwalwasta) or to (nuskasiusta) whichever is wanted. There is a little uncertainty as to when it is advisable to send the yeix back aloft or to nuskasiusta but the process of ejecting is the same. Then Harry holds the invisible yeix in his hands & makes the motion of throwing it up aloft, at the same time saying ①. This formula has power in itself to send the yeix back straight to its

D 1319 Sometimes so, but she sings just the same of symbolic Ida, & makes him stand up. The song itself varies from year to year, but the subject matter remains constant.

did not eat, he became thin. S thanks people have died in this way. On the evening when he first got his power, after his song food is given to all & sundry. Then the (anipottam) does his job & the person who looks after order proceeds to swat anyone who does wrong. A fire stick was often used for this job. (now-a-days thanks to govt). A man would kill a maim his own son for this. After food the sing men sing the song which Koholamby had recently given them, & all try to get it. So when finished they go out, everybody except the three Kabar go to the Gunda. 4 young tyis make a point of remembering all the guesses made by everybody. All the tyis also have a shot at guessing the riddle, but nobody apparently tho they don't yet know the meaning from what was first told to them. In the Gunda all the tyis have a shot at the meaning, but they fail to solve the riddle. All the time 4 old young tyis devote their time to remembering and noting in their head the answers given. Late on in the night they leave. According to the story (elmutzamb) does not sleep, but this is fabled. His pinakta is hung up & somebody pulls it on a rope, causing it to jingle. If a person at any of the neighbouring

1337 Note. tzɹx' is the name given to a man who has just got the kisiut dance, & for the one year wears the mog. tzix means "new". I believe (T.F.M.) that skusut is the name of the whole dance business. kusut the name of a person who has the power of one thing via a yɛɹx

Note. Deaf Georgie is said to fuck bitches & did not seem surprised when I spoke of man fucking man, but would not say it was done by them.

① No. The ambsimsta are not allowed in the house. They are told that the yɛɹx has come from above. The skusuts's visions prove that it is a story, but they choose to believe it.

houses should bear this, he sits up & throws out his answer. Next morning all hands make a circular (Skinosexta), in which Ha
ry is supposed to walk around, never to lie down & sleep. For 4 days he remains in the (Skinosexta), on the morning of the 5th he goes out, & to all houses in the village, beginning at the bottom. All pumkhinsta try to guess the riddle & some succeed also. Always he is accompanied by his 4 young men who remember what the answers given by the various people are. Nobody succeeds. At night Ary-oels calls all the people to (Scholamy's) house. Then are many women who exchange cheerful winks with their sweethearts often followed by kissums. The sing men sing the songs they have composed, on this occasion, and also the one used previously. Harpy dances. The songs are his own, but he does not to sing them himself. In Skinsta believe that the Yris has brought the songs to Vany, in reality the assistant teaches them. Then food is brought & the (Ampoltam) does his job. Then they all go out, there is no meeting of Yris this time. Robo Carly

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(1) Usually one of his 4 helpers, but if they are tired somebody else takes on the job. If someone calls out during boholoung's sleepiness, a man whose voice resembles cries out, as he gets near the point the man shrieks here, wori (4) "more" + rattles the pirotta violently. As he gets off the point, the rattling + pumping dies down.

(2) ti amatnee bus i aut. (From note). - is a $\frac{1}{2}$ t $\frac{1}{2}$ d, the other t is much stronger.

(3) anu / yu / ilq / nEw

(4) wai, wai